10

A CATECHISME,

Composed according to the order of the Catechisme in the Common Prayer BOOKE.

CONTAINING

A briefe EXPOSITION of

I. *The Creed.*
II. *The ten Commandements.*
III. *The Lords Prayer.*
IV. *The Sacraments.*

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BIBLIOTHECA BODLEIANA

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The Introduction.

Question.

What is your Name?

Answ. N.

Quest. *Who gaue you that Name?*

Answ. My God-fathers, and God-mothers.

Q. *When did they giue it you?*

A. In my baptisme.

Q. *Why was your Name then giuen you?*

A. That I might bee put in minde, as often as I heare my Name, of the Couenant then ratified betweene God and mee.

Quest. *What benefit haue you by that Couenant?*

A. I am thereby made [a] a member of Christ, [b] the child of God, and [c] an inheritor of the kingdome of heauen.

a Gal. 3.27. Eph. 5. 30
b Gal. 3.26.
c Ro. 8.17.

Q. What should you have beene without this?

d Eph. 2. 2, 3. *A.* As I was by nature, so should I haue continued still, d a child of wrath, a member of the Diuell, an heire of hell and damnation.

Q. Did your Godfathers and Godmothers vndertake any thing for you in answer hereunto?

A. Yes, they did promise and vow three things in my name.

Q. But are you bound to make good what they promised in your name?

A. Yes, if I will enioy the benefits promised to me by them.

Q. Which was the first of those three things, which they promised for you?

e 2. Tim. 2. 26. *A.* That I should * forsake the Diuell and all his workes, the pompes and vanities of this wicked world, and all the sinfull lusts of the flesh.

Q. How are you to forsake the Diuell.

f Gen. 39. 9 *A.* By f refusing to hearken to anie of his wicked suggestions.

Q. How are you to forsake the world?

g 1. Ioh. 2. *A.* By g withdrawing mine affections from the honours, riches, pleasures, and other contentments, which the world affordeth.

Q. But

Q. *But may not a Christian enioy such contentments as the world affordeth?*

A. Yes, so farre as hee doe not set his heart and affections vpon them, so as to withdraw them from God, and from his seruice. g 1 Cor. 7. 31.

Quest. *How are you to forsake the lusts of the flesh?*

A. By h denying satisfaction to mine owne naturall desires and affections, so far as they are any way repugnant to the Law of God. h Ro. 13. 14.

The first maine part.

The CREEDE.

Q. *Which was the second of those three things, which your Godfather and Godmothers vndertooke for you, or in your name?*

A. That I should beleeue all the articles of the Christian faith.

Q. *What are those articles of the Christian faith which you are to beleeue?*

A. They are contained briefly in that which we call the Apostles Creede.

Q. *Why is it called the Apostles Creed?*

A. Not because it was composed by

the Apostles, but because it compriseth the summe of that doctrine which the Apostles taught.

Q. *Is not the Creede then of sufficient authority to ground your faith upon?*

a Isa.8.20 A. No, but a onely as it holdeth conformity with the word of God.

Quest. *Where is the word of God to be found?*

b 2 Ti.3.15 *Answ.* In the b holy Scriptures, or in the Bookes of the Old and New Testament.

Q. *Whence have the Scriptures their authority?*

c 2 Ti.3.16 2 Pet.1.21 A. c From the holy Ghost, by whose direction they were penned.

Q. *How know you that these bookes were penned by the direction of the holy Ghost?*

A. Partly, by the Testimonie of the d 1 Ti.3.15 Church in all ages, the constancie of e Rev.12.11 the Saints in suffering, and the f miracles f Hebr.2.4 wrought by God himselfe for confirmation thereof.

Q. *How else?*

g Gen.17.1 h Act.10. 43. i Psal.119. 129. k Psal.19.7 A. Chiefly by the g maiestie of the style, the admirable h consent of the writers, the i heavenly doctrine contained therein, & the strange k effects wrought thereby in the hearts of men.

Q. *Is*

Q. Is this sufficient to perswade a man of the diuine originall, and authoritie of Scriptures?

A. This is enough to conuince any man, bee hee neuer so obstinate; but effectually to perswade the heart, the [l] inward testimonie of the Spirit is necessary, and onely all-sufficient. l 1 Cor. 2. 14. 1 John 2. 20. 27.

Q. Are these Scriptures of themselues a complete rule of our faith?

A. Yes, in as much as they containe [m] whatsoeuer is needfull to be knowne or beleeued vnto saluation. m 2 Tim. 3. 16. 17.

Q. But are they not so obscure, that they neede an Interpreter to declare the meaning of them?

A. [n] Yes, but so, as the Interpreter presume not to bring thereunto any sense of his owne, but declare the meaning of one place [o] by another, that euery one may [p] iudge of it. n Act. 8. 31. o Mat. 19. 4. p 1 Cor. 10. 15.

Q. How shall the vnlearned iudge of that which is alledged, the Scriptures being written in Hebrew and Greeke, which they vnderstand not?

A. They ought to bee [q] translated into seuerall tongues, that are better known to all sorts of people, that all may reade and vnderstand them. q 1 Cor. 14. 26. 27. 28. Act. 2. 11.

Quest. *What doth the Apostles Creed teach you?*

A. It teacheth me to beleeue aright in God.

Q. *What is it to beleeue in God?*

A. Not onely [b] to bee perswaded that there is a God, but [c] knowing in some measure what hee is, [d] to put my whole trust and affiance in him.

[b] Iam. 2.19.
[c] Ioh. 17.3.
[d] Ro. 10.11.

Q. *How are you perswaded that there is a God?*

Ans. By the light of nature, and consent of all nations.

[b] Rom. 1.20.

2. By the mighty workes of God, and specially his restraining of the malice of the Diuel.

[f] Rom. 2.15.

3. By the working of mine owne conscience [f] checking mee when I doe euill, though neuer so secretly, and as it were citing mee before Gods Tribunall.

Q. *What doe you know concerning God, what he is?*

[g] Ioh. 4.24.
[h] Ex. 3.14.

A. That he is an eternall [g] Spirit, [h] hauing his being of himselfe.

[i] Deut. 6.4.

Q. *How many Gods be there?*

Ans. There is but [i] one God only.

[k] 1 Ioh. 5.7.

Q. *How is it then, that there are said to be [k] three, that beare witnesse in heauen?*

A. There

Answ. There are three persons in whom this one God subsisteth entire and vndiuided, after an vnconceiuable manner.

Q. Which are these three persons?

A. [1] The Father, the Son, and the holy Ghost. 1 Mat 28.19

Q. What doe you beleeue spetially touching the first person?

A. That hee is the Father Almighty, maker of heauen and earth.

Quest. In what respect is he called the Father?

A. Chiefly [a] in respect of Iesus Christ his naturall Sonne, whom hee hath begotten of his owne substance from all eternity. a Eph. 1.3 & 3.14.

Q. Is he a Father to any besides?

A. Yes, [b] hee is a Father through Christ to all that beleeue in him, among whom I account my selfe to be one. b Gal. 3.26 & 4.4. 5 Ioha 1.12

Quest. What doth the title Almighty import?

A. That [c] he hath all-sufficiencie in himselfe, and specially, [d] that he is able to doe whatsoeuer he will. c Gen. 17.1 d Psal. 115.3

Q. But is not the Son Almighty in this sort as well as the Father?

A. Yes, [e] this attribute being essentially e Ioh. 5.

tiall to the Godhead must needs bee common to all three persons.

Q. *How then is it ascribed peculiarly to the Father?*

A. It is ascribed primarily to the Father, as hee is first in order of the three persons, and [f] from whom the diuine nature, with all the perfections thereof, is deriued to the Son, and holy Ghost.

f Ioh. 5.19.

Q. *What meane you by saying he is Maker of heauen and earth?*

A. Herein I acknowledge that God the Father as hee is the fountaine of all being, hath according to his owne good pleasure [g] giuen to the world, and all things therein, their proper being.

g Heb. 11.3

Q. *How many things are comprised vnder this?*

A. Those three maine works of God, his Decree, Creation, and Prouidence.

Q. *What is Gods Decree?*

A. The eternall counsell, and purpose of God, [h] whereby hee set downe within himselfe whatsoeuer should come to passe in time.

h Eph. 1.11.

Q. *What is the Creation?*

A. The first outward worke of God, whereby [i] he made all things of nothing in sixe dayes.

i Exod. 20.11

Q. *What*

Q. What is Gods Prouidence?

A. The continuall care that God hath ouer all his Creatures, whereby he [a] preserueth, and [b] gouerneth them, with all their actions. [a] Heb. 1.3 [b] Pro. 20.24

Quest. *Which are the chiefest of the Creatures made, preserued, and gouerned by God?*

A. Angels and Men.

Q. How was Man made at first?

Answ. [c] In a most holy and happy estate. [c] Eccl. 7.29

Q. wherein consisted mans holinesse?

A. In that hee was created [d] after the image of God. [d] Gen. 1. 26, 27.

Q. Wherein stood that image of God?

A. Chiefly in the cleere [e] knowledge of God, and entire [f] conformity vnto his holy will. [e] Col. 3.10 [f] Eph. 4.24

Quest. *Wherein did mans happinesse consist?*

A. In enioying a most sweete [g] communion with God, besides all the [h] pleasures of Paradise. [g] 1 Ioh. 1.3 [h] Gen. 2. 8, 9.

Quest. *Did man continue in this blessed estate?*

Answ. No, hee lost it by falling from God.

Q. How did he fall from God?

A. By

i Gen.3.1.6

A. By i sinning wilfully against God, and transgressing his righteous law in eating the forbidden fruit, through the enticement of Sathan.

Q. *What followed upon this fall of man?*

k Ephes. 2, 2,3. Rom. 7.24

A. The k miserable estate and condition wherein all men doe naturally abide to this present.

Q. *How commeth it to passe that all men are miserable by the sin of one man?*

l Rom.5.12

A. Because all were then in his loins, and so guilty of his sin.

Quest. *Wherein consisteth this misery of man?*

m Ro.3.23

Answ. In m sinne, and the punishment of it.

Q. *What is sinne?*

n 1 Ioh.3.4

A. Any n declination from, or transgression of the Law of God.

Q. *How many kinds of sin are there?*

A. Two, Originall, and Actuall.

Q. *What is Originall sinne?*

o Psal.51.5

A. It is o the corruption of our whole nature, which we haue from our first conception, whereby euery power and faculty a of soule and b body is auerse from good, and prone to euill.

a Rom.8.7. b Ro.6.13 19. & 8.13 14.15.

Q. *What is Actuall sinne?*

c Deut. 27. 26.

Answ. c Any failing in our particular actions

actions to fulfill the law of God.

Q. How many wayes may Gods law be violated?

A. Either [d] by doing things forbidden, or by [e] leauing vndone things commanded, or by [f] doing things commanded in an vndue manner.

d Num. 15. 30. 32. e & 9. 13. f Hosea 4. Prou. 28. 9.

Q. What is the punishment of sinne?

A. [g] Death.

g Rom. 6. 23.

Q. What is death?

A. An vtter losse and depriuation of life, and comfort, ioyned with a fearefull subiection to the curse of God. Gen. 3. 17.

Q. How may kindes of death are there?

A. Two; the first pertaining chiefly to the body, the [h] second more immediately touching the soule.

h Rev. 20. 6.

Q. Wherein standeth the first Death?

A. Properly [i] in the dissolution of the humane nature, when the soule departeth from the bodie; but it comprizeth vnder it [k] all the calamities of this life, that make way thereunto.

i Eccl. 12. 7. k Exod. 10. 17.

Q. What are those calamities that make way thereunto?

A. All kinde of [l] bodily infirmities, paines, and diseases, together with all outward losses and crosses in goods, good name,

l Deut. 28. 22.

name, or friends, or ought else that belongeth vnto vs.

Q. *Wherein consisteth the second death?*

A. In the losse or absence of spirituall life, which is begunne in this world, perfected in the life to come.

Quest. *What are the beginnings of it in this life?*

m Eph. 4. 18
n Pro. 18. 14
o 2 Thes. 2. 11.
p Ro. 1. 28

A. m Blindnesse of minde, hardnesse of heart, n horrour of conscience, subiection to o Sathans delusions, and a p reprobate sense.

Q. *What is the perfection of it in the world to come?*

q Mat. 25. 41. Reu. 21. 7. & 22. 15

A. q Euerlasting separation from the comfortable presence of God, ioyned with endlesse torments with the Diuels in hell.

Quest. *Are all men subiect to this woful condition?*

r Ro. 3. 23

A. Yes, generally r all, that are but only men, without exception.

Q. *But is there no meanes left to escape this misery?*

s Act. 4. 12

A. None in the world, but s onely by Iesus Christ our Lord.

Q. *Who, or what is this Iesus Christ?*

t Iohn 1. 14. 18.

A. The second person in the Trinitie, t the only begotten Son of God the Father.

Q. *Why*

Q. *Why is he called Iesus Christ?*

A. Because he [b] is anointed of God to be our [c] Sauiour.

b Act. 10. 38.
c Mat. 1. 21

Q. *Why doe you call him our Lord?*

A. Because [d] hee hath redeemed vs to be a peculiar people to himselfe.

d Tit. 2. 14. Rom. 14. 9

Q. *Could no other but the Sonne of God vndertake and accomplish the worke of our redemption?*

A. No; because [e] no other could pay a price of sufficient value for vs, or [f] ouercome death, and [g] destroy the workes of the Diuell.

e Ps. 49. 7, 8
f 1 Cor. 15. 26. 56.
g 1 Ioh. 3. 8

Quest. *What did the Sonne of God to redeeme vs?*

Ans. Hee [h] became man, and in the nature of man [i] satisfied the iustice of God.

h Ioh. 1. 14
i Ro. 8. 3. 3.

Quest. *Must he needs become man to redeeme vs?*

A. Yes, [k] that he might suffer for sinne, and that [l] in the same nature that had sinned.

k Heb. 2. 9
l Ibid. v. 14.

Q. *How did he become man?*

Answ. Hee was conceiued by the holy Ghost, borne of the Virgin Mary.

Quest. *How was hee conceiued by the holy Ghost?*

A. In that his humane nature [m] was miracu-

m Luk. 1. 35

miraculously framed by the powerfull working of the holy Ghost in the wombe of the Virgin.

Q. *Why was he so conceiued?*

A. That hee might bee [a] pure and free from originall sinne, wherewith all are tainted that are conceiued the ordinary way.

[a] Heb. 7. 26. [b] Ioh. 3. 6.

Q. *Why was he borne of a Virgin?*

A. That hee might be knowne to bee [c] that seede of the woman, that was to breake the Serpents head.

[c] Gen. 3. 15 Isay 7. 14

Q. *How did Christ in our nature satisfie Gods iustice?*

A. By [d] fulfilling the Law, and [e] undergoing the curse thereof.

[d] Mat. 5. 17 [e] Gal. 3. 13

Q. *How did he fulfill the Law?*

A. [f] By doing whatsoeuer the Law required in thought, word, and deede, throughout the whole course of his life.

[f] Mat. 3. 15

Q. *How did he undergoe the curse of the Law?*

A. Partly by [a] endaring manifold miseries all his life long, but [b] chiefly by his last sufferings and death.

[a] Isay 53. 3 [b] Gal. 3. 13

Q. *What were those last sufferings of his?*

Answ. Those which hee suffered vn-

der

der Pontius Pilate.

Q. What was this Pontius Pilate?

A. Hee was at that time [c] the Gouernour of Iudea vnder the Romane Emperour. c Luk.3.1.

Q. What did Christ suffer vnder him?

A. After [d] many foule indignities, he was [e] condemned by him to the shamefull death of the Crosse, and accordingly was [f] crucified. d Ioh.19.1, 2, 3. e Ver.13.16 f Verse 18.

Q. Why was he thus condemned by an earthly Iudge?

A. That hee might [g] free vs from condemnation before the great Iudge of all the world. g Rom.8. 1,2,3.

Q. Why was he crucified?

A. That by vndergoing such a painefull, ignominious, and cursed death, hee might [h] free vs from the paine and shame, and curse which wee had deserued by our sinnes. h Heb.2. 14. 15. Colos.2. 13.14.

Q. What was the issue or vpshot of his crucifying?

A. His [i] death. i Ioh.19.30

Q. Why did Christ dye?

A. That he might [k] free vs from eternall death. k Heb. 2.15

Q. What followed vpon his death?

A. His [l] buriall, and [m] subiection to l Mat. 27. 59,60. m Luk. 24. 21.

the power and dominion of death and the graue for a time.

Q. Why did hee abide thus vnder the power of death and the graue?

A. That it might bee certainely known that hee was dead, and [n] that the body of ſinne might bee vtterly deſtroied & aboliſhed in vs for euer. [a Ro. 6.6]

Q. But did not Chriſt abide ſtill vnder the dominion of death?

A. No, but [o] hauing ſubdued the power of death and the graue, hee roſe againe the third day from the dead. [o Act 2.24. & 10.40]

Q. Why did Chriſt riſe againe from the dead?

A. Partly [p] to aſſure vs, that hee had fully diſcharged our debt, and partly that hee might [q] raiſe vs vp to the life of grace here, and to the [r] life of glory at the laſt day. [p Ro.4.25] [q Ro 6.4,5] [r Rom.8.11]

Q. Did Chriſt abide here on earth after his Reſurrection?

A. No, but onely [s] fortie dayes wherein hee ſhewed himſelfe to his Diſciples, to aſſure them that hee was riſen. [s Act.1.3]

Q. What did hee when thoſe fortie dayes were ended?

A. He [t] aſcended into heauen. [t Luk 24. 51.]

Why

Q. Why did he aſcend into heauen?

A. That hee might [c] triumph more glorioufly ouer his and our enemies, and [d] make way for our aſcenſion thither.

[c] Eph. 4. 8.

[d] Iohn 14. 2, 3.

Q. What doth he now in heauen?

A. There [e] he ſitteth at the right hand of God the Father Almighty.

[e] Mar. 16. 19.

Q. What meane you by his ſitting at the right hand of God?

A. His [f] exerciſing of that ſoueraigne power, which he hath as he is our Mediatour ouer all the world.

[f] Mat. 28. 18. Ephe. 1. 20, 21.

Q. What benefit haue we thereby?

A. By meanes hereof wee are [g] defended from all our enemies, and haue all good things needefull conferred vpon vs.

[g] Rom. 8. 34. & 16. 20.

Q. What ſhall bee the laſt act of this his ſoueraignty?

A. That from thence hee [h] ſhall come to iudge both the quicke and the dead.

[h] Act 1. 11. 2 Tim. 4. 1.

Q. Who are the quick and dead that are to be iudged by him?

A. All men that euer were from the beginning, are, or ſhalbe to the end of the world, [i] whether they ſhalbe aliue then, or dead before.

[i] 1 Thes. 4. 15, 16, 17.

Q. How ſhall they be iudged?

k 2 Cor. 5.10. Iohn 5.29 Mat. 25. 34, 41.

A. [k] According to that which they haue done in their bodies, eyther good or euill, they shall be eyther absolued or condemned.

Q. When shall this iudgment be?

l Iob. 19.25 Mat. 11.40 m Mat. 24. 36.

A. At the [l] last day, or in the end of the world: but when that is, [m] what yeare, day, or houre that shall bee, is a secret that God hath yet imparted to no creature, but reserueth to himselfe alone.

Q. But shall not all men be absolued by Christ at the last iudgement, since he hath satisfied Gods iustice for all our sinnes?

A. No, forasmuch as the satisfaction that hee hath made is auaileable to none,

a Mat 1.21. Ephe. 5.23

but onely to [a] such as haue a speciall interest in him.

Q. Who are they?

b Iohn 3.16

A. Onely they that by a true [b] faith lay hold on him.

Q. What is faith?

c 1 Cor. 15.11. d Act. 16. 31. Rom. 4.5

A. It is [c] a beliefe of the Gospel, ioyned with [d] a resolute casting of ones selfe vpon Christ alone for remission of sinne, and saluation.

Q. How is faith wrought?

e 1 Cor. 12. 3. 23.

A. [e] By the holy Ghost.

Q. What is the holy Ghost?

A. The

A. The third perſon in the Trinitie, fequall in maiеſty and glory to the Father and the Sonne, and g ioyntly proceeding from them both.

f Act 5.1,4
g Joh.15 26 & 16.14,15

Q. What is the ſpeciall worke of the holy Ghoſt?

Anſ. To h ſanctifie all the elect people of God, and thereby to i ſeale and confirme vnto them their intereſt in Chriſt.

h 2 Cor. 6. 11.
i Eph 1.13
1 Joh.4.13

Q. Who are they that are thus ſanctified by the holy Ghoſt, and vnited vnto Chriſt?

A. The holy Catholicke Church.

Q. What is the Catholicke Church?

A. The k whole companie of Gods elect, that haue beene, are, or ſhall bee called out of the world, and ioyned vnto Chriſt.

k Act. 2.47

Q. Why is it called Catholicke?

A. From the vniuerſall extent of it; becauſe l it is not confined to any age, place, or ſort of perſons, but reacheth to all ages, places, and ſorts of men whatſoeuer.

l Act 10.34, 35. Eph.2.13.

Q. Why doe you call it holy?

A. Becauſe it is in all the true members of it m ſanctified, and made holy by the Bloud and Spirit of Chriſt.

m Ephes.5. 26, 27.

Q. *Are none to be reputed members of the Church, but such as are thus sanctified & made holy?*

A. All that liue in the visible Church, and giue not proofe to the contrary, are in the iudgement of charity so to bee [n] reputed, but none are so indeede, but those that are [o] endued with true holinesse.

n Phil. 1. 7
o 1 Cor. 1. 2

Q. *What are the priuiledges that belong to the true members of the Catholicke Church?*

A. They are foure in number, of which the two former concerne this life, the two latter the life to come.

Q. *Which is the first of those that concerne this life?*

A. The Communion of Saints.

Q. *What vnderstand you by the communion of Saints?*

A. The [a] entire fellowship and societie which the faithfull haue with Christ by [b] faith, and among themselues by loue.

a 1 Iohn 1. 3, 7.
b Col. 2. 4

Q. *What benefit haue wee by this fellowship with Christ?*

A. By this meanes [c] our sinnes are imputed to him, and taken away by him, his righteousnesse, with all the benefits

c Isa. 53. 4, 5, 6. 2 Cor. 5. 21

nefits thereof is communicated vnto vs, & made ours.

Q. What followeth vpon that fellowship we haue among our selues?

A. A mutuall intercourse of [d] prayers, and other offices of loue, together with a free [e] communication of all the graces of God, and all other good things, to the benefit and comfort of each other.

[d] Iam. 5.16

[e] Act. 4.32

Q. What is the other of those priuiledges that belong to the faithfull here in this life?

A. The forgiuenesse of sinnes.

Q. What meane you when you say, I beleeue the forgiuenesse of sins?

A. Herein I professe my assurance, that [f] God for Christs sake doth freely forgiue all the sins of all the faithfull, and mine among the rest.

[f] Eph. 1.7. & 4.32.

Q. Which is the first of those priuiledges that concerne the life to come?

A. The resurrection of the body.

Quest. What doe you professe to beleeue herein?

A. That [g] the bodies of all the faithfull, and mine among others, shall by vertue of Christs resurrection be raised from death, and ioyned to their soules, so to continue together without separation for euermore.

[g] 1 Cor. 15. 20. 1 Thes. 4. 14. 16.

Q. *But shall not the bodies of the wicked be raised too?*

A. Yes, h by the power of God, but not by vertue of Christs resurrection.

h Iohn 5.28, 29.

Q. *Wherein wil the difference between them chiefly be?*

A. In the last priuiledge which the faithfull enioy immediately vpon this, wherein the wicked haue no part at all.

Q. *What is that?*

A. Life euerlasting.

Q. *Wherein consisteth this euerlasting life?*

a 1 Ioh. 3.2.
b 1 Thes. 4.17.
c Psa. 16.11
d Phil. 3.21

A. In the a cleare vision, and b entire fruition of God, ioyned with c vnspeakeable ioy, and d glory for euermore.

The second maine part.

The ten COMMANDEMENTS.

Q. *HOw may a man come to be assured of his interest in this blessed estate and condition?*

e 2 Cor. 13.5

A. If he can e approue the truth and soundnesse of his faith by the fruits of it.

Q. *What are those fruits of faith, by which the truth and soundnesse of it may appeare?*

f Mat. 3.8
g Heb. 5.9 Rom. 6.17

A. Chiefly f repentance, and g new obedience.

Q. *What*

Q. *What is repentance?*

A. [h] A turning from sin to God. h Act. 26. 20.

Q. *Whence doth this arise?*

A. From [i] godly sorrow. i 2 Cor. 7. 10.

Q. *What is this godly sorrow?*

A. It is a sorrow for sin, whereby the heart of a man is deepely pierced with griefe and remorse, in this respect chiefly, that he hath by his sins [k] offended God. k Psal. 51. 4

Q. *What followeth hereupon?*

A. A continual [l] striuing against all sin, & [m] auoyding all occasions and tentations that lead thereunto: & this is euer seconded with an endeuour of new obedience. l Heb. 12. 4. m Eph. 4. 27.

Q. *What is this new obedience?*

A. A conscionable [n] performance of all such duties as God hath enioyned. And this is the third thing that my Godfathers and Godmothers vndertooke for mee, or in my name. n 1 Thes. 4. 1.

Q. *Whence haue we the knowledge of these duties which we are to performe?*

A. Out of the [o] Law of God. o Isa. 8. 20.

Q. *What is this Law of God?*

A. It is the perfect rule of all righteousnesse, contained briefly in the Decalogue, or ten Commandements.

Q. *How are the ten Commandements diuided?*

A. Into

p Deu.5.22 A. Into ptwo Tables.

Q. *Which are the Commandements contained in the first Table?*

A. The foure first, which teach vs our duty to God immediately.

Q. *Which is the first Commandement?*

1. Com. A. Thou shalt haue no other gods but mee.

Q. *What doth this Commandement require of vs?*

a Mat.4.10 A. That we take the true God a onely for our God

Q. *How is this done?*

b Deu.4.39 A. By b knowing and acknowledging him in our iudgements to bee God alone,

c Deut.10.20. and entirely c cleauing to him in our affections.

Q. *Which are these affections, by which we are to cleaue vnto God especially?*

d Psa.62.1 A. They are specially three; 1. d Faith and affiance in him as our onely stay.

e Deut.6.5 2. e Loue vnto him as our chiefest good.

f Isay 8.13 3. f Feare of him, as the greatest and most glorious obiect.

Q. *What are the euils contrary hereunto?*

A. They are either in the iudgment or in the affections.

Q. *What are the euils in the iudgement against this Commandement?*

A. Either

A. Either g not acknowledging any God at all, which is Atheisme, or h not knowing the true God aright, which is grosse ignorance, or i acknowledging any other to bee God besides him, which is Idolatrie.

g Psal. 14.1
h 2 The. 1.8
i Hos. 14.3.

Q. *What are the evils in the affections?*

A. Any k failing in the affections before mentioned to cleaue vnto the true God, or l leaning therein to any other.

k Ieremy 5. 22, 23.
l Ier. 19.5.

Q. *Which is the second Commandement?*

A. Thou shalt not make to thy selfe any grauen image &c.

2. Com.

Q. *What is enioyned therein?*

A. That we worship God m spiritually and purely, according to his owne n direction in his word.

m Ioh. 4. 24
n Deute. 12. 30, 32

Q. *What are the chiefe parts of Gods worship which his word prescribes?*

A. They are eyther ordinary, or extraordinarie.

Q. *Which are the ordinarie?*

A. o Preaching and hearing of the word, administring and receiuing of of the Sacraments, and Prayer.

o Act. 2. 42

Q. *Which are the extraordinarie?*

A. p Solemne fasting, and q holy feasting, to expresse either our humiliation, or our thankefulnesse, according to our speciall

p Ioel 2. 15
q Est. 9. 17

speciall and extraordinary occasions.

Q. Are there any other duties required in this Commandement, as helpes or meanes to further Gods worship?

A. Yes, it is requisite to this end, that
a Tit.1.5 a faithfull and able Ministers bee ordained and set ouer euery Congregation, and that
b 1 Tim.5. 17, 18 2 Cor. 11.8 sufficient b maintenance, and all due encouragement bee allotted and afforded to them.

Q. What are the euils contrary hereunto?

c Num. 15. 39. *A.* The c deuising or exercising of any
d Isa.64.7 false worship, contrary to, or besides the word of God, or any d neglect of that true worship which he requireth.

Q. Which are the chiefe kinds of false worship, which Gods word condemneth?

A. The worshipping of God by e images, either represented to the eye, or *conceiued in the mind: and f obtruding vpon God any humane inuentions, as parts of his worship.

e Deut. 4. 15,...18
* Act.17. 29.
f Isa. 29.13

Q. How many wayes may Gods true worship be neglected?

g Pro. 28.9 *A.* Either by g omitting altogether the dueties thereunto required, or by
h Ezek. 33. 31. performing them h hypocritically, or carelessly.

Q. Which is the third Commandement?

A. Thou

A. Thou shalt not take the name of the Lord thy God in vaine, &c. 3. Com.

Q. What is the maine thing that is here required?

A. That we vse the name of God, that is, his titles, properties, workes, and ordinances with due [i] reuerence, so as may tend most to his [k] glory, in [l] thought, [m] word, and [n] deede.

i Deut. 28. 58.
k 1 Cor. 10. 31.
l Ps. 139. 23
m Psa. 139. 4.
n Mat. 5. 16

Q. What are the sinnes forbidden hereby?

A. They are either of commission or of omission.

Q. Which are the chiefe sins of commission against this Commandement?

A. They are eyther in thought, in word, or in action

Q. How may a man offend in thought here?

A. By [o] thinking dishonourably of God, or any of his attributes, or of any [p] doctrine in his word, or of any thing [q] pertaining to his seruice; as also by [r] repining at any thing he doth in the course of his prouidence.

o Ps. 10. 13
Mal. 2. 17.
p Ioh 6. 60
q Mal. 1. 13
r 2 Ki 6. 33

Q. How may one offend in word?

A. By the [s] irreuerent mentioning of his titles, in foolish admirations, idle wishes, or imprecations, and aboue all in blasphemous [t] swearing; as also by [u] iesting with his

s 2 Sa. 16. 8
t Ier. 23. 10
u Isa. 22. 13
Ier. 23. 39.

his word, or workes, or any of his ordinances.

Q. How in action.

Anſ. By abuſing the titles of God, or any part of his word, to [x] charmes, or ſorcerie; and generally by [y] liuing offenſiuely to his diſhonour.

[x] Deut. 18. 10. 11.
[y] Rom. 2. 23

Q. How is this Commandement violated by way of omiſsion?

A. By [a] ſhrinking from the profeſſion of the truth in caſe of perill, or [b] failing to ſpeake or doe any thing tending to Gods glory.

[a] Mat. 10. 33. & 13, 21
[b] Ier. 9. 3

Q. Which is the fourth Commandement?

4. Com. *A.* Remember the Sabbath day to ſanctifie it &c.

Q. What doth this teach vs?

A. To ſet apart and employ one day of ſeuen, and now ſpecially the [c] Lords day in the dueties of religion, and workes of mercie.

[c] Reu. 1. 10

Q. What are the duties of religion wherein we are to ſpend the Lords day?

A. They are partly publicke to be vſed in the Church, & partly priuate to be vſed either with our families or by our ſelues.

Q. Which are the publicke dueties to be vſed in the Church?

[d] Act. 13. 14. 15. & 15. 21. *A.* [d] Hearing of the word read, and preached,

preached, [e] praying with the congregation, and [f] receiuing of the Sacrament in the times appointed thereunto.

e Act. 16.13
f Act. 20.7.

Q. Which are the priuate?

A. [g] Conferring and meditating of the word and works of God, specially [h] praying by our selues and with our families, before and after the publicke exercises for a blessing thereon, and [i] examining our selues, and those that are vnder vs, how we haue profited thereby.

g Psal. 92.
h 2 Chro. 30.18.
i Act 8.30

Q. What are the works of mercy which wee are to performe on that day?

A. [k] Visiting the sicke, comforting the afflicted, [l] collections for the poore, and such like.

k Mar. 3.4
l 1 Cor. 16. 2.

Q. May no other worke be done on the Lords day?

A. No, vnlesse they be workes of necessity.

Q. What be those workes of necessity?

A. Such as tend necessarily to the [m] preseruation of life, health, or goods, which otherwise would perish, or bee in danger; or to the [n] performance of Gods seruice, which otherwise must bee omitted.

m Mat. 12. 1.7.11.
n Mat. 12.5

Q. How many waies is this Commandement violated?

A. Specially

A. Specially two; either by omitting of any of the forementioned duties, by which the Sabbath is to bee sanctified, or by doing any worke whereby it may be profaned.

Q. What are those workes by which the Sabbath may be profaned?

A. Not onely all sinfull workes which are vnlawfull at any time, but [a] all workes of our callings, and bodily recreations which are lawfull to bee vsed at other times: nay, not onely so, but all talking of worldly affaires, and so much as thinking of our own businesses, whereby our minds may be drawn away from Gods seruice.

a Neh. 13. 15. Isay 58. 13.

Q. What meanes hath God prescribed for auoiding of these distractions?

A. Remembring the Sabbath before hand, that we may fit our selues for it, and dispose of our [b] worldly businesse so, as that we be not distracted in it.

b Deu. 5. 13.

Q. What Commandements doth the second Table containe?

A. The fixe last, which instruct vs in our duties to our selues, and other men.

Q. Which is the first of these?

5. Com. A. The fift Commandement, Honour thy Father and thy Mother, that thy daies may be long &c.

Q. Wha

Q. *What doth this Commandement require of vs?*

Answ. That wee carry our selues as becomes vs in our places, and giue vnto others that honour and respect that is due vnto them, in regard of their places, and degrees, as they are our superiors, inferiors, or equals.

Q. *Whom are wee to account our superiours?*

Answ. Not onely our naturall parents, but all generally, that haue eyther authoritie ouer vs, as [c] Masters, [d] Magistrates, [e] Ministers; or preeminence aboue vs in regard [f] of age, gifts, or [g] benefits done by them vnto vs.

c 2. King. 5. 13.
d Iosh. 7. 19
e 2. King. 6. 21.
f 1. Tim. 5. 1, 2.
g Gen. 45. 8 Iob 31. 18.

Q. *What is the dutie that wee owe vnto such?*

Answ. To [h] reuerence their persons, to [i] obey their lawfull commands, so farre as their authoritie extendeth, and [k] to bee thankefull vnto them for any good we receiue from them.

h Lev. 19. 32.
i Col. 3. 20 22.
k 1. Tim. 5 4.

Q. *What is the dutie that superiours are to returne backe againe to their inferiours?*

A. To carry themselues [l] grauely, and in a seemely manner before them, and withall [m] meekely and louingly towards them.

l Tit. 2. 2. 4 15.
m Col. 3. 12 & 4. 1

Quest. What is the duety of equals to each other?

Ans. To carry themselues [a] modestly and louingly towards one another, with due [c] respect to the worth and dignitie of each other.

a Ro.12.10
c 1 Pet.2.17.& 5.5.

Quest. What are the euils forbidden in this Commandement?

Ans. The neglect or omission of any of the duties before mentioned; or the doing of any thing contrary thereunto; which may be diuers wayes, according to the difference of the persons.

Quest. What are the sins incident to inferiours specially?

A. [a] Despising, [b] disobeying, or [c] shewing themselues vnkinde and vnthankefull to their superiours.

a Pro.30.17 Iude 8.
b Rom.1.30
c 1 Ti.3.8.

Quest. What are the vsuall sinnes of superiours?

Ans. [d] Light and vnseemely carriage; together with all [e] abuse of their authoritie or preeminence, to the grieuing or dis-heartening of those that are vnder them.

d 1 Sa.3.13.
e Ezec.34.4.

Quest. What are the sins of equals?

Ans. [f] Enuying one another, and [g] aduancing themselues one aboue another.

f Gal.5.26.
g Mat.23.6

Q. Which is the next Commandement?

A. The

A. The sixt, Thou shalt not kill. 6. Com.

Q. What is the maine scope of this Commandement?

A. That the [h] person, and specially the life of man bee not any way impeached by man, but preserued. h Gen. 9. 5. 6.

Q. What is the duty that is herein required of vs?

Ans. That wee desire, and doe what in vs lyeth to further the preseruation of life, and that both bodily and spirituall, in our selues and others.

Q. What must wee doe to further the preseruation of our own bodily liues?

A. We must vse [i] sober and wholsom diet, with the helpe of Physicke when need requires, [k] auoiding all vnnecessarie dangers, &c. i 1 Ti. 5. 23. k Ioh. 4. 1. 5

Q. What are we to doe for the preseruing of the life of our soules?

A. We are diligently to [l] attend vpon the meanes of grace, carefully [m] auoiding all occasions of sin, and so [n] worke out our own saluation with feare and trembling. l 1 Pet. 2. 2. m 1 Thes. 5. 22.

Q. What must wee doe for the preseruation of our neighbours bodily life?

A. Wee must [o] rescue him if wee can from any dangers, [p] relieue him in his necessities, [q] pitie and comfort him what we n Phil. 2. 12. o Pro. 24. 11. p Iob 31. 19. q 1 Thes. 5. 14.

z Lam.3.13 27 can in his distresses, and z carrie our selues meekely, louingly, and peaceably towards him.

Q. *What must wee doe for him in regard of the life of his soule?*

A. Wee must doe our best to win him a Mat.5.16 b Heb.3.13 & 10.24 c 1.Thes.5 14. to the loue of the truth, by our good a example, b counsell and encouragement, seasonably c admonishing, and comforting him, as occasion requireth.

Q. *What are the euils forbidden hereby?*

A. Any neglect of these dueties, together with the doing, intending, or so much as wishing any hurt to the soules or bodies of our selues or others.

Q. *What are the euils specially that tend to the hurt of our owne soules?*

A. All d Prou.8.36 e Pro.6.32 f Num. 15 30. g Act.13 46. h 2.The.1.8 i 2.Pet.3.16 d sinne generally, and specially e grosse sinnes f committed with an high hand obstinately, but aboue all g reiecting, h disobeying, or any way i corrupting or peruerting of the word of God.

Q. *What are those that tend to the hurt of our bodies?*

A. All manner of k violence offered to our selues, tending to the killing, wounding, or weakning of our bodies, together with all l capitall crimes that deserue death, surfets, m enuy, or rushing vpon vn-

k 1.Sam.31 4. l 1.Kin.2.23 m Prou. 14. 30.

necessary

neceſſary dangers that may procure it.

Q. *How may wee doe hurt to our neighbours ſoules?*

Anſw. By [n] giuing them ill example, [o] commanding or perſwading them to any thing vnlawfull, [p] with-holding from them the word of life, or any way [q] corrupting the ſame.

n 1.Cor.8. 10. 11.
o 1.Kin 12. 28.30.
p Hoſ.4 6.
q 2.Cor.2. 17.

Q. *How we may wrong them in regard of their bodies?*

A. Not onely by [r] killing, [ſ] wounding, or ſtriking them, but by [t] oppreſſing them, vſing [v] extremitie in correcting or puniſhing them, or [x] grieuing them any way by bitter ſpeeches, or any kinde of froward, or churliſh carriage.

r Gen. 9. 6.
ſ Exod. 21. 18.
t Zeph. 3. 1. 3.
u Deu. 25. 3
x Pro. 12. 18 Mat. 5. 22.

Q. *But what if a mans froward paſſions doe not breake out to the grieuing of others, are they then breaches of this law?*

A. Yes, inſomuch as they tend and ſtirre vp in vs euill deſires that way.

Q. *What followeth next?*

A. The ſeuenth Commandement, Thou ſhalt not commit adulterie. 7. Com.

Q. *Wherevnto tendeth this?*

A. To the repreſſing of all vncleanneſſe, and the preſeruation of chaſtitie and puritie both in body and minde.

Q. *What is required of vs herein?*

A. That wee preserue [y] chastitie both of body and minde, both in our selues and others, and vse all good meanes tending thereunto.

[y] 1 Thes. 4. 3. 4.

Q. What are the speciall meanes of preserving chastity in our selues?

A. [a] Temperance in diet, with conuenient abstinence at sometimes, labour in our callings, [b] associating our selues with sober and chaste persons, and [c] for them that haue not the gift of continencie, holy marriage, together with a [d] sober vse thereof.

[a] 1 Cor. 9. 27. [b] Pro. 13. 20 [c] 1 Cor. 7. 9. 39. [d] 1 Cor. 7. 3. 5.

Q. What meanes must we vse to preserue it in others?

A. [e] Modest apparell, [f] gracious speeches, together with [g] sober and graue behauiour.

[e] 1 Tim 2. 9 [f] Eph. 4. 29 [g] Tit. 2. 3. 5.

Q. What are the euils contrary hereunto?

A. Not only the grosse acts of vncleanesse, but all manner of inordinacie in thought, desire, speech, or action tending that way, or any thing that is, or may be a cause, occasion, or signe thereof.

Q. What be these grosser acts of vncleanesse?

A. [h] Fornication, and [i] adulterie, both which may be aggrauated by [k] incest and [l] rape: [m] vnlawfull marriages, intemperate, or

[h] Eph. 5. 3. [i] Heb. 13. 4. [k] 2 Sa. 13. 14 [l] Deu. 22. 25 [m] Leu. 18. 6

or [n] vnseasonable vse of the mariage bed, and finally all vnnaturall mixture eyther with the [o] same sexe, or with [p] a diuerse kinde.

n Leu. 18. 18
o Ro. 1. 26.
p Leu. 18. 23

Q. What are those thoughts, desires, speeches, and actions tending hereunto?

A. All [q] filthy imaginations, specially entertained with delight, [r] vnchaste desires, [s] corrupt communication, [t] wanton dalliance, and lightnesse in behauiour generally.

q Mat 5. 28
r 1 The. 4. 5
s Eph. 4. 29.
t Pro 7. 13

Q. What are the things which are or may proue causes, occasions, or signes hereof?

A. [u] Idlenesse, intemperance in eating or drinking, [x] immodest apparell, [y] lasciuious pictures, leud spectacles &c.

u Ezek. 16. 49.
x Pro. 7. 10.
y Ezc. 23. 14

Q. Which is the eighth Commandement?

A. Thou shalt not steale. 8. Com.

Q. What doth this Commandement ayme at?

A. The preseruation of mens outward estates.

Q. What is required of vs herein?

A. That wee doe what in vs lyeth by all good and lawfull means, to further the wealth or outward estate of our selues and others.

Q. By what meanes chiefly are we to further our own outward estate?

A. By getting honestly, and wisely managing these outward things, that serue for our maintenance in this life.

Q. How may a man honestly get so much of these outward things, as is conuenient for his maintenance?

A. By [a] making choyce of a lawfull calling, wherein he may employ himselfe, and labouring faithfully therein.

[a] Gen. 2. 15. & 3. 19. Ephes. 4. 28

Q. How is hee to manage what hee hath gotten?

A. By [b] keeping it frugally, and [c] vsing it charitably, [d] discreetly limitting and ordering his expences, according to the proportion of his commings in.

[b] Prou. 27. 23. 24
[c] Eccl. 5. 18
[d] Psa. 112. 5

Q. What are wee to doe to the furthering of the good estate of our neighbours?

A. We are to deale truly and iustly with them in all [e] bargaines, and [f] contracts, and [g] liberally as occasion requireth in giuing, or lending to them, [h] doing the best we can euerie way to helpe them to that which of right belongs vnto them.

[e] Leu. 25. 14
[f] Psal 15. 4.
[g] Pro. 11. 25. Deut. 15. 7.
[h] cap. 22. 1.

Q. What is the euill contrarie hereunto?

A. Any neglect to further, together with the doing, or endeauouring to doe anie thing that may hinder, or empaire the outward estate of our selues or others.

Q. How doe men vsually empaire their owne estates?

A. By

A. By [i] idle and inordinate liuing, wasting and consuming their substance, by [k] heedelesse suretishipp, or [l] lauish expences: as also by taking [m] vnlawfull wayes of gayning, or [n] defrauding themselues of the vse and comfort of that which God hath giuen them.

[i] Prou. 23. 21.
[k] Prou. 28 .6. 27.
[l] Luk. 5. 13
[m] Act. 19. 15.
[n] Eccl. 4. 8

Q. How doe they hinder or empaire the outward estates of others?

A. By theft.

Q. What is theft?

Answ. The taking or detayning of that which of right pertaines to another man, without his consent and good liking.

Q. How many wayes may theft bee committed?

A. Eyther grossely without any colour, or more cunningly vnder colour of law.

Q. What are those grosse kindes of theft that are committed without any colour of law?

A. They are againe of two sorts; more open, or more secret.

Q. What is your more open kinde of theft?

A. That which we commonly call [o] robbery, when things are taken by force or violence, which if it be by sea it is called piracie; to which you may referre [p] oppression, when rich men with-hold the

[o] Prou. 1. 11 13.
[p] Pro. 22. 22

[q] hire

q Ia.5.4. q hire of labourers, or any thing that is due to poore men.

Q. What is that theft which is more secret?

A. It is that which we know commonly by the name of theeuery, when things
r Exo 22.7. are secretly r purloyned, the owners being
s Leui. 6.3. ignorant of it; to which the s not resto-
t Pro.22.28 ring of things found, the t remouing of
bounds or land-markes, and all kinde of
u Iohn 12.6 u false dealing in matters committed to our trust, are neere akin.

Q. What are those thefts that are committed more cunningly vnder colour of Law?

A. All manner of d bribery and extor-
d Exo.23.1. tion, which is the sale of iustice, or of in-
e Act. 8.20. iustice; together with all e simonie, which is the sale of things sacred, which ought to bee freely giuen and dispensed; and
f Ex.22.25 Psal.15.5. f vsury, which is the sale of loane, which ought to be free likewise: and to this head you may referre all kinde of
g 1 The.4.6 h Amo.8.4 i Pro.20.14 k Deut.25. 13.14. g deceit and iniustice in bargaining, whether by h enhansing of prises, i abasing of wares, k false weights, measures, lights &c.

Q. But are there no other wayes by which a man may be guilty of theft besides these?

Iisa.1.23. *A.* Yes, by l vpholding of theft in others, by letting them escape vnpunished,

feeding

m feeding and maintaining of a ſort of theeues, n idlers, as Monkes, wandring beggars &c.

m Pro.28.7
n 2 Theſ.3.10.

Q. Which is the ninth Commandement?

A. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

9. Com.

Q. What doth this Commandement aime at?

A. The maintaining or vpholding of the truth, and withall of the good name or credit of our ſelues, and others.

Q. What is required of vs herein?

A. That we ſincerely o loue the truth, and as occaſion requireth p make knowne the ſame, with a due reſpect vnto our own, and our neighbours good generally, and ſpecially to the good name of either.

o Zech.8.19
p Pſal.15.2.

Q. How are wee to ſhew our loue to the truth in reſpect of our ſelues, and our own good name?

A. 1. By q enforming our ſelues, and iudging truely in any thing that concerneth our ſelues, our owne eſtate and actions.

q Gal.6.4

2. By r vpholding a due eſtimation of our ſelues with other men, ſo farre as may ſtand with truth and a good conſcience.

r 2 Cor.8.20,21. Phil.4.8.

Q. How may wee keepe a good conſcience this way in reſpect of other men?

A. 1. By

A. 1. By [f] iudging truly, and yet charitably of them and their actions.

[f] Ioh. 7. 24.

[t] Eph. 4. 15

2. By [t] speaking the truth in loue both to them, and of them.

[u] Mat. 7, 12.

[x] Ier 26. 16

3. By [u] tendring their credit as our owne, & [x] defending the same against all wrongfull suspicions, and accusations.

Q. How is this Commaundement violated?

[y] Iere. 9. 3. 2. Tim. 4. 16

A. By [y] neglecting any of these duties, or by thinking, speaking, or doing any thing against the trueth, or to the preiudice of our owne, or our neighbours good name.

Q. How may we offend against the truth?

[a] Mat 9. 4. Iam 2. 4.

[b] Eph 4. 23 Col. 3. 9.

A. By [a] conceiuing or iudging of things vntruely, or by [b] speaking or doing that which may cause others to conceiue of them otherwise than they are, or than we conceiue them to be.

Q. How may we preiudice, or hurt our owne good name?

[c] 1. Cor. 4. 6

A. By [c] conceiuing of our selues, or doing that which may cause others to conceiue of vs otherwise than is meete.

Q. How may wee conceiue of our selues otherwise than meete?

[d] Rom. 3. 17

[e] Psal. 31, 22

A. Eyther by [d] ouerweening, or [e] vndervaluing the good things that are in vs.

Q. How

Q. *How may we cause others to indge amisse of vs?*

A. By [f] boasting of, or [g] excusing our selues vniustly, or by [h] abasing of our selues, and denying or dissembling Gods graces that are in vs.

f Pro. 27. 2
Act. 8. 9.
g 1. Sam. 15 20.
h Iob. 24. 5
Col. 2. 18.

Q. *What is it that tendeth to the preiudice of our neighbours goodname?*

A. All manner of wrongfull [i] suspicions, [k] accusations, or reports, eyther vttered by vs, or entertayned against our neighbours; whether they be vtterly false, or if true, yet not charitably conceiued, or [l] vttered: together with all base [m] flatterie in commending them more than is meete, eyther to their faces, or behinde their backes.

i 1. Cor. 13. 5
k Psal. 15. 3
l 1. Sam 22. 9.
m Prou. 27. 14.

Q. *How is this aggranated?*

A. When it is done publickly, and specially in the [n] place of iudgement.

n 1. King. 21 13.

Q. *Which is the tenth or last Commaundement?*

A. Thou shalt not couet they neighbours house, &c.

10. Com.

Q. *What is required of vs herein?*

A. That wee bee truly [o] contented with our owne outward estate and condition, and heartily [p] desire, and [q] reioyce in the good estate of our neighbours.

o Heb. 13. 1
1. Tim. 6. 8
p Act 26. 29
q Psa 34. 2

Q. What

Q. What are the euils contrary hereunto?

A. They respect eyther our selues or others.

Quest. What are the euils that respect our selues?

[r] Gen.25. 32. [f] 1 King. 21.1, 2. [t] 2 Sa.23.15

A. All kind of [r] discontented thoughts about our owne present condition, together with all inordinate [f] desires, [t] wishes, or longings after that which wee haue not.

Q. But may not a man desire or wish for that which he hath not?

A. Yes, so it be with due moderation, and submission to Gods will, & not ioyned

[u] Gen.30.1 with [u] murmuring at the want of it.

Q. What are the euils forbidden here, with respect vnto others?

[x] Gal.5.26.

A. All kinde of [x] enuying at the prosperity or happinesse of others, together

[b] Pr.35.15. with all [b] reioycing or delighting in their hurt.

Q. Is any man able to keepe all these Commandements?

[c] Eccl.7.20 [d] 2 Cor.3.5

A. No, [c] no man liuing is able to keepe them perfectly: neither can any man [d] of himselfe performe any one duty required therein as he ought to doe.

Q. To what end serue they then?

[e] Mic.6.8.

A. To shew vs [e] what is required of vs,

vs, and f what wee muſt ſtriue and aſpire vnto; which alſo by the grace of God g we may in ſome meaſure attaine.

f Pſa.119.6
g Luke 1.6. Phil.4.13.

The third maine part.

The LORDS PRAYER.

Q. *How may wee obtaine that grace from God whereby we may obtaine this?*

A. By h faithfull and i feruent prayer.

h Iam.1.5.6
i Ca.5.16.

Q. *What is prayer?*

A. A k calling vpon God l in the name of Chriſt, whereby we m ſeek vnto him for thoſe good things we ſtand in need of, and n giue him thankes for thoſe wee haue receiued.

k Pſ.50.15.
l 1 Tim.2.5
m Ioh.16.23.
n Pſ.50.14.

Queſt. *What rule haue wee to frame our prayers by?*

A. Generally o the Word of God, and more ſpecially p the forme of Prayer, which Chriſt hath taught vs, which wee commonly call the Lords Prayer.

o Ro.8.27.
p Luk.11.2. The Lords Prayer.

Q. *How many parts bee there in the Lords prayer?*

A. Three; The Preface, the Petitions themſelues, and the Concluſion.

Q. *Which is that which you call the Preface?*

A. It

A. It is contayned in the first words, Our Father which art in heauen.

The preface.

Q. What doth this Preface generally teach vs?

A. That wee come [q] not rashly to prayer, but with due preparation, considering who, and what he is to whom we pray, and consequently how we ought to be affected in praying vnto him.

q Eccl. 5. 1. 2

Q. What meane you, when you say, Our Father?

Answ. Herein I shew that I direct my prayers onely to the true God, and primarily to the first person in the Trinitie, who is [r] the Father of our Lord Iesus Christ, and through him the Father of all the faithfull, of whom I account my selfe to be one.

r Ephe. 1. 14 Ioh. 20. 17

Q. How doth this teach you to be affected?

A. With [s] confidence in his fatherly loue, not doubting but hee will graciously heare me, and answer mee; seconded with a holy care and [t] feare, that I shew not my selfe vnworthy of this great loue of his.

s Mat 7. 11

t 1. Pet. 1. 17

Q. Why doe you say, Our Father, not, My Father.

A. To put mee in minde of the [a] louing communion that I ought to hold with all the children of God, & how [b] I am to pray for

a Mal. 2. 10.

b Iam. 5. 16

for them as for my selfe, not doubting but they doe the like for me.

Q. *What doe those other words import, which art in heauen?*

A. That God, though hee fill heauen and earth with his glorious presence, yet [c] manifesteth his glory chiefly in heauen, where Christ and his blessed Saints are; [d] from whence also the glorious effects of his wisedome and power are reuealed.

c Psal. 19. 1 & 103. 19.
d Rom. 1. 18

Q. *What doe you learne hence?*

A. To pray [e] with reuerence to his glorious and heauenly Maiestie, and yet [f] with confidence in his Almightie power, hauing [g] my minde and affections wholly set vpon heauenly things.

e Eccl. 5. 1
f Ps. 115. 3.
g Psal. 119. 1 Col. 3. 1. 2.

Q. *How are the Petitions themselues distinguished?*

Ans. Into two sorts, as they concerne eyther God himselfe properly, or our selues, and our owne necessities more immediately.

Q. *What petitions are they that concerne God himselfe properly?*

A. Onely the first, wherein wee pray that Gods name may be hallowed.

1. Petition.

Q. *What meane you here by the name of God?*

A. Whatsoeuer God makes himselfe

h Eſay 26.8 h knowne or remembred by, as his titles,
i Exod.3.4 k attributes, l word, m and workes.
k Cha.34.5.6.
l Pſal.33.9.2 Q. *How is Gods name ſaid to bee hal-*
m Pſal. 8.1. *lowed?*

A. By n acknowledging the holyneſſe
n Pſal.9.6.8 thereof, and honouring it accordingly.

Q. *What is it then that you aske in this Petition?*

o Eph.1.17 A. That Gods glorious excellencie
Pſalm.67.2. may bee more and more o made knowne
Pſal.100.3. vnto vs, and accordingly acknowledged, ſet forth and aduanced by vs, in, and aboue all things.

Q. *How many wayes may Gods glory bee aduanced by vs?*

A. Specially three; in heart, in ſpeech, in life.

Q. *How may wee aduance Gods glorie in our hearts?*

p Pſ.139.17 A. By being p deepely affected, and as it were rauiſhed with the conſideration of that glorious excellencie that is in him,
q Pſal.116.1 and ſtirred vp to q loue him, r feare him,
r Eſay. 8.13 and ſ depend vpon him entirely.
ſ Rom.4. 20

Q. *How may wee in ſpeech ſet forth the glorie of God?*

t Pſal.50.23 A. By t a thankefull acknowledgment
u Ioſh.7. 19 of his mercies, u an humble confeſſion of
x Pſa.100.4 & 145.121. our ſinnes, and x an affectionate ſpeaking

all

all the good we can of him to others.

Q. *How may wee glorifie him in our liues?*

A. By [y] walking holily and vnblameably before him, [z] meekely ſubmitting to his will, and [a] yeelding vp our liues (if neede be) for his truth.

[y] Mat. 5. 16
[z] Ier. 14. 16.
[a] Ioh. 21. 19.

Queſt. *What are the petitions that concerne our ſelues, and our owne neceſsities more immediately?*

A. All the reſt that follow.

Q. *How may they be diuided?*

A. As they are eyther petitions of the good we ſtand in neede of, or deprecations of the euill that may annoy vs.

Q. *Which are the petitions for the good you neede?*

A. The three next; wherein according to [a] Chriſts direction, I ſeeke firſt the kingdome of God, next the righteouſneſſe thereof, and laſtly that all other things may be added vnto me.

[a] Mat. 6. 33.

Q. *Wherein doe you ſeeke Gods kingdome?*

A. In that I pray, as followeth in the ſecond petition, Thy kingdome come.

2. Petition:

Queſt. *What is meant by Gods kingdome here?*

A. That [b] peculiar ſoueraignetie which God hath ouer his elect, begunne here in grace, hereafter to be perfected in glory.

[b] Pſalm. 145. 13.

Q. *How may this kingdome bee said to come?*

A. Eyther in regard of the outward meanes, or of the inward efficacie, or of the full perfection thereof.

Q. *How is it said to come in regard of the outward meanes?*

A. When [c] the word of God is publiſhed, and entertayned where it was not before.

c Mat. 12. 28. & 13. 39

Q. *How in regard of the inward efficacie?*

A. Wen the word workes [d] effectually in mens heartst, to their conuerſion, or further building vp in grace.

d 1. Theſ. 1. 5.

Q. *How in regard of the full perfection of it?*

A. When [e] the number of the elect being fulfilled, the dead ſhall be rayſed, the liuing tranſlated, and all brought to heauen together, there to raigne with Chriſt in glory for euer.

e 1. Cor. 15. 24.

Q. *What is it then that we deſire of God in this petition?*

Anſw. Wee deſire of him chiefly foure things.

Q. *What is the firſt?*

Anſw. That [f] Sathans tyrannie may bee aboliſhed, and all the curſed [g] inſtruments thereof, as the Turke, the Pope, and all their

f Act. 26. 18 Col. 1. 13. g Theſ. 2. 8. 9.

their adherents may be defeated.

Q. *What is the second?*

Answ. That the [h] Word of God, the Scepter of Christs kingdome, may haue free passage, and bee gloriously aduanced euerie where; and that [i] Princes especially may giue due countenance to it.

h 2. The. 3. 1.

i Isay. 60. 3. & 49. 23.

Q. *What is the third?*

Answ. That the Lord by his Word and Spirit would worke more and more effectually to the [k] conuersion of others, and our [l] confirmation.

k Psal. 51. 13 l Col. 2. 15.

Q. *What is the last?*

A. That hee would bee pleased in his good time to [a] finish the kingdome of grace, and to hasten the kingdome of glorie.

a Reuel. 22. 20.

Q. *What benefit commeth to vs hereby?*

A. Herein standeth the beginning, and consummation of our happinesse.

Q. *Wherein doe you seeke the right consecution of Gods kingdome?*

A. In the third Petition, wherein I pray, Thy will bee done in earth as it is in heauen.

3. Petition.

Q. *What is here specially to be considered?*

A. 1. The substance of the petition, or the thing desired.

2. The circumstance or manner how this

this is to be accomplished.

Q. *What is the substance of the Petition, or thing desired?*

A. That Gods will may be done.

Q. *What meane you here by Gods will?*

b 1. The. 4. 3
a Eph. 1. 11.

A. Partly [b] that which hee prescribeth to bee done by vs; and partly [a] that which hee determineth to doe with, or concerning vs.

Quest. *How is this will of God said to be done?*

d Hebr. 13. 21.
e 1. Sa. 3. 18

A. When [d] that which hee prescribeth is obeyed, and fulfilled; and [e] that which he doth, or determineth is quietly yeelded to.

Question. *In what manner is this to be accomplished?*

A. In earth as it is in heauen.

Q. *What meane you by that?*

f Psal. 103. 20. 21.

A. By vs men on earth, as [f] by the blessed Angels and Saints in heauen.

Q. *What are the things then that you aske in this Petition?*

A. They are chiefly these three.

g Rom. 12. 2

1. That wee may rightly [g] knowe and vnderstand Gods will.

h Mat. 26. 39.
i Heb. 13. 21.
k Act. 21. 13

2. That [h] denying our owne wils, we may readily submit vnto it, both [i] in doings what he requireth, and [k] in suffering what

he doth vnto vs, though neuer so contrary to our affections.

3. That we may doe all this [l] sincerely, [m] cheerefully, [n] constantly, and [o] perfectly, as the Saints and Angels doe in heauen.

l Psal 119.80.
m Ibid. v. 88.
n Ibid. v. 33.
o Mat. 5.48.

Q. To what purpose doe wee aske this, since it is impossible to attaine in this life to such perfection.

A. To shew our desire, which must bee seconded with an earnest endeauour [p] to attaine vnto perfection, at least to come as neare it as we can, neuer resting till we do attaine it.

p Phil. 3.12 14.

Q. Wherein doe you seeke that all other things may be added vnto you?

A. In the fourth petition, wherein I pray, Giue vs this day our daily bread.

4. Petition.

What meane you by Bread here?

A. All [a] outward things that tend to the preseruation of life, as food, apparell, conuenient dwelling, &c. together with the meanes of comfortably enioying these; as peace, health, libertie, good gouernours, seasonable weather, &c.

a Pron. 27. 25.27. & 31 14.

Q. Why is it called daily bread?

A. Because needefull for the day, being that which we haue vse of euery day.

Q. What vnderstand you hereby?

A. [b] Such a proportion of these out-

b Prou 30.8

ward things, as is fit for vs and best agreeing with our condition, charge and calling.

Q. Why say you [Our daily bread] seeing you aske it of God, and it is he that must giue it?

A. To shew, that if wee will take comfort in it, it must come to vs by the blessing of God vpon our [c] lawfull indeauours, so that no man may iustly lay clayme vnto it, or implead, and question vs iustly for it.

c 2. Thes. 3. 12.

Q. Why doe you adde, This day?

A. To shew [d] the moderation of our desire of these earthly things, and of our care for them, and our dependance on Gods prouidence from day to day.

d Mat. 6. 34

Q. But is it not lawfull to prouide for the time to come?

Answ. Yes, so it be with due moderation, [e] without distracting or distrustfull thoughts, or feares, [f] hauing our maine dependance still vpon God, and his blessing.

e Mat. 6. 25. f Prou. 16. 3

Q. What is it then that you aske in this petition?

A. 1. That God will giue vs such a portion of these outward things, as hee shall in his wisedome see conuenient for vs.

g Pro. 30. 8.

2. That hee will enable vs to [h] labour in our

h Eph. 4. 28

our callings, and so blesse our labours, that we may earne our owne liuing.

3. That hee will giue vs grace to bee contented with and thankefull for the portion that hee allotteth vs, and to [k] depend vpon him for the continuall supply of all needefull things vnto vs.

i 1. Tim. 6. 8. Phil. 4. 12.
k Mat. 6. 31, 32.

Q. But haue rich men needs to aske these things of God?

A. Yes, that they may still [l] enjoy what they haue with Gods fauour, and that the vse thereof may be [m] blessed, and [n] sanctified vnto them.

l 1. Sam. 30 16.
m Luk. 16. 13.
n 1. Tim. 4. 5.

Q. Which are the deprecations of the euils that might annoy vs?

A. They are contayned in the three last petitions.

Q. What order is obserued therein?

A. First I pray against spirituall, then against temporall euils.

Q. What are the spirituall euils you pray against?

A. They are generally the euils of sinne.

Q. Of how many kindes or sorts are these euils of sinne?

A. They are of two sorts: 1. Of sinne past, the guilt whereof lyeth vpon our consciences vnremitted: 2. of sinne to come, to which wee are in danger to be tempted.

Q. How

Q. How doe you pray against the euill of sin past?

A. When I pray, as in the fifth petition,

5. Petition. And forgiue vs our debts, as wee forgiue our debters.

Q. What doe you obserue in these words?

A. 1. The Petition it selfe.

2. A reason to enforce it.

Q. What is the Petition it selfe?

A. It is contayned in those words, And forgiue vs our debts.

Q. What is meant by debts here?

a Mat. 6. 14. 15. A. Those [a] sinnes, whereof wee stand guiltie before God.

Q. Why are our sinnes called debts?

b Eze. 18. 4. Mat. 18. 24. A. Because they [b] oblige vs vnto God to make satisfaction for them.

Q. How must this satisfaction be made?

A. It can no otherwise bee made by vs,

c Rom. 6. 23. but by [c] vndergoing Gods eternall wrath

d 1. Iohn. 2. 2. Coloss. 2. 14. and vengeance: neyther can this be auoyded vnlesse [d] Christs satisfaction be accepted on our behalfe, and applyed vnto vs.

Q. How then is God said to forgiue vs our debts?

A. When he so freely remitteth them for Christs sake, that hee requireth no satisfaction of vs for them.

e Eph. 4. 32.

Q. What doth this suppose?

A. It

A. It supposeth specially foure things.

1. That wee are [f] all guiltie of manifold sinnes before God. [f] Iam. 3.2.

2. That hereby we are become [g] lyable to the eternall wrath, and vengeance of God, vnlesse we obtaine forgiuenesse. [g] Rom. 3.19. 23.

3. That [h] none can forgiue vs our sinnes but God onely. [h] Mat. 2.7.

4. That [i] God for Christs sake is readie to forgiue vs our sinnes vpon our vnfayned acknowledgement of them, and heartie repentance for them. [i] 1. Ioh. 1.9.

Q. *What then doe you aske of God in this Petition?*

A. 1. That wee may haue the grace to [k] see, and acknowledge, and confesse our sinnes, without excusing or extenuating them, together with our owne [l] disabilitie to make satisfaction for them. [k] Iob. 6.24. [l] Psal. 130.3. [m] Iob. 33. 24.

2. That God will [m] accept the satisfaction that Christ hath made for vs, that we may be fully acquitted and discharged thereby.

3. That wee may bee enabled [n] by faith to apply the same to our selues. [n] Luk. 17.5 Phil. 3.8.9.

Q. *How oft are we to make this petition?*

A. Euery day, as we are to pray euerie day for our daily bread.

Q. *What learne you hence?*

A. That

A. That as wee sinne daily, so it must be our care euerie day to make euen with God.

Q. *What is the reason you alledge to enforce this petition?*

A. As wee forgiue our debters.

Q. *What is the meaning of that?*

A. That as wee are readie to forgiue the wrongs that other men doe vnto vs, so our hope and desire is, that God will forgiue the sinnes that wee haue committed against him.

Q. *What doth this teach you?*

A. It teacheth me two things.

1. That [a] hee that will obtaine forgiuenesse at Gods hands, must truly, freely, and fully forgiue the wrongs done to him.

a Marke.11. 25.26.

2. That [b] our forgiuing of others giueth vs good assurance of Gods forgiuing of vs.

b Mat.6.14.

6. Petition.

Q. *How doe you pray against sinne to come?*

A. In the sixt Petition, And lead vs not into temptation.

Q. *What is meant by temptation here?*

A. Any prouocation or inducement to sinne, [c] whether it arise from Sathan, our selues, or other men, or from any outward accident or thing whatsoeuer.

c Ioh.13.2. Iam.1.14. Mat.16.23.

Q. *How is God said to lead men into temptation?*

A. When

A. When [c] hee bringeth them into the lists with Sathan; but specially when [d] hee leaueth them to themselues, to trie it out by their owne strength.

c Mat.4.1. d 2.Chr.32.31.

Q. *But is not God by this meanes made the author of sinne?*

A. No, [e] hee hath no hand in the sinne it selfe, howeuer [f] he hath the ordering of those things that lead vnto it.

e Iam.1.13. f 1.King.22.23.

Q. *What doth this suppose with reference to the petition foregoing?*

A. It supposeth: First, [g] that after the pardon of sinne men are in danger to sinne againe: Secondy, [h] that men are not forced, but onely tempted vnto sinne: Thirdly, [i] that wee of our selues are not able to withstand temptations.

g Iohn.8.11. h Iam.1.14. i Ier.10.23.

Q. *What is it therefore that you desire of God here?*

A. 1. [k] That I may be carefull to auoyde sin for time to come, aswell as to obtaine pardon for my sinnes past.

k 1.Ioh.2.1.

2. That God would keepe mee, if it bee his blessed will, from [l] entring the lists with Sathan, or [m] encountring any occasion of sinne.

l Mat.26.41. m Pro.30.8.

3. That if I must needes bee tempted, yet I bee not [n] ouercome of any temptation.

n Rom.12.21.

Q. What

Queſt. *What are the temporall euils ye pray againſt?*

Anſw. The euils of affliction or punishment.

Q. *How doe you pray againſt theſe?*

7. Petition. *A.* In the laſt Petition, But deliuer vs from euill.

Q. *What is meant by euill here?*

a Ge. 48. 16. Zeph. 3. 15 *Anſw.* The euill of [a] affliction ſpecially which hindereth our comfortable enioying of our ſelues, & thoſe good things that might make our liues pleaſant vnto vs.

Queſt. *How may a man be deliuered from this euill?*

b 2. King. 19 32. c Eſay 57. 1 d 2. Sam. 24 25. *A.* Eyther by [b] keeping it away that it fall not vpon him; or by [c] taking him away from the euill to come; or [d] by remouing the euill when it is fallen vpon a man;

e Ge. 50. 20 Rom. 8. 28. or by [e] altering the nature of it, that it may not proue euill but good vnto him.

Q. *What doth this ſuppoſe?*

f Pſal. 34. 19 *A.* 1. That [f] Gods beſt children are ſubiect to manifold troubles and afflictions here in this life.

g 2. Chron. 20. 12 2. That [g] they are not able to helpe themſelues, eyther againſt them or out of them.

h Pro. 18. 10 3. That [h] God is their onely refuge in all their troubles, their onely deliuerer from

from all afflictions.

Q. *What is it that you desire of God here?*

A. That he would be pleased, if it may stand with his glory, & my chiefest good, to [i] keepe mee from all such outward or inward troubles, or grieuances, as might make my life vncomfortable vnto me, or else to [k] free mee from them in his good time, or at least, so to [l] assist mee that I bee not ouerwhelmed therewith, and so to order them, that they turne to my good, and not to my hurt in the end.

i 1. Chro. 4. 10.

k Iam. 5. 15.
l 1. Cor. 10. 13.

Quest. *Which is that, that you call the conclusion?*

A. It is contayned in the last wordes, For thine is the kingdome, the power, and the glory, for euer, and euer. Amen.

The Conclusion.

Q. *What doe you obserue herein?*

A. 1. A confession of certaine of Gods attributes.

2. A testification of our faith in all that goeth before.

Quest. *Which is the confession of Gods attributes?*

A. For thine is the kingdome, the power, and the glory, for euer, &c.

Q. *What is meant by Gods kingdome here?*

Ans. That absolute, and [m] vniuersall soueraignetie that he hath ouer all things in the

m Psal. 103. 19.

n 1.Chr.26. 11,12. the world, to n dispose of them at his pleasure.

Q. *What meane you by saying Thine is the power?*

o Psal. 115. 3. Ier.32.27. A. I meane, that he hath o all power in his hand, to doe whatsoeuer he will.

Q. *What doe you intend by saying Thine is the glory?*

a Rev. 4.11. Luk.2.14. A. That a all honour and prayse belongeth to God properly, and is to bee referred in all things to him onely.

Q. *Why doe you adde For euer and euer?*

b Psal.90.2. Psal.10.27 A. To shew that all these are of an b vnchangeable continuance, eternall, and immutable.

Q. *What vse is there of this confession here?*

A. It hath a double vse, as you may consider it eyther absolutely in it selfe, or with relation to the petitions foregoing.

Q. *What is the vse of it considered absolutely in it selfe?*

A. So it is a forme of payse and thankesgiuing vnto God.

Q. *What doth this teach you?*

A. 1. That prayse and thankesgiuing is to be ioyned with prayer.

d Ps.115.8 2. That d the prayse of God standeth onely in the confession of that excellencie

that

that is in him, and that belongs vnto him.

Q. *What vse hath it with relation to the petitions foregoing?*

Ans. So it contayneth forcible reasons to confirme our faith, and to assure vs, that the foregoing petitions shall be granted.

Q. *Whence are these reasons drawne?*

A. Onely from God himselfe, and those perfections that are in him.

Q. *What learne you hence?*

A. That [c] the maine ground of our pleading in our prayers must be fetched from God alone, and not from our selues, or any other creature. c Deut. 8 8. 9.18. 19.

Q. *Wherein consisteth the testification of our faith?*

A. In the last word of all, Amen.

Q. *What is the meaning of this word?*

A. It signifieth plainely eyther [d] So be it, [e] so it is, or, so it shall be. d 1. King. 1. 36. e Reuel. 22. 20.

Q. *What doth it import here?*

A. It importes three things which are requisite in prayer.

1. [f] An assent of the minde to that wee pray for, grounded vpon the cleare knowledge and vnderstanding thereof. f 1. Cor. 14. 15. 16.

2. [g] A desire of the heart, that the things so assented to may be obtayned. g Psal. 62. 8

3. [h] An assurance of faith, that wee shall h Iam. 1. 6.

1. Tim. 2. obtaine them so far as shalbe i good for vs.

Q. *Is it not lawfull to pray in any other words but these?*

A. Yes doubtlesse; we are herein left vnto our libertie to expresse our minds in
k Hos. 14. 2. John. 17. 1. Act. 4. 24. k any wordes that suit with our occasion.

Quest. *To what end then is this forme prescribed?*

l Mat. 6. 9. A. As a l patterne, or rule by which we are to frame our prayers.

Q. *Is it not lawfull then to vse this forme at all?*

A. Yes; it being not onely a patterne to
m Luk. 11. 2. 1. Cor. 14. 15. be imitated, but a m forme also to be vsed, prouided it be done n with vnderstanding and affection.

The fourth maine part.

THE SACRAMENTS.

Q. *Are there any other helpes besides it strengthen our faith, and to helpe vs forward in our obedience?*

A. Yes, we haue besides this the o preo Act. 2. 42. ching of the Word, and the Sacraments.

Q. *What needs it there of preaching of the word when we may read it?*

p Deut. 18. 37. *Ans.* Because it is the p ordinance of God,

God, the meanes that hee hath appointed to [c] beget, and increase faith in vs.

[c] Rom. 10. 17.

Q. *How must a man heare the word that he may profit by it?*

A. Hee must attend to it, with [d] meekenesse, and [e] reuerence, [f] meditate, & [g] conferre of it after he hath heard it, & aboue all carefully [h] put in practise what is taught therein.

[d] Iam. 1. 21. [e] Leuit. 26. 2. [f] Psalm. 1. 2. [g] Deut. 6. 7. [h] Ioh. 7. 17. Iam. 1. 22.

Q. *What are the Sacraments?*

A. Certaine outward [i] signes or seales, appointed by God to assure vs of our interest in Christ and all his benefits.

[i] Rom 4. 11.

Q. *How many parts be there in a Sacrament?*

A. Two; [k] an outward visible signe, and an inward spirituall grace signified thereby.

[k] Mat. 3. 11.

Q. *How many Sacraments be there?*

A. Onely two now in vse, Baptisme, and the Lords Supper.

Q. *What is Baptisme?*

A. The first Sacrament of the New Testament, which sealeth vnto vs our [l] engrafting into Christ, and [m] admission into his Church.

[l] Galat. 3. 27. [m] Ioh. 3. 5.

Q. *What is the outward signe in Baptisme?*

A. [n] Water; wherein the partie baptized is [o] dipped or sprinkled therewith,

[n] Ioh. 1. 31. [o] Eph. 5. 26.

p Mat. 28. 19 p in the Name of the Father, the Sonne, and the holy Ghost.

Q. *What is the inward or spirituall grace signified thereby?*

q Act. 22. 16. 1. Cor. 6. 11. *A.* The q washing and cleansing of the soule from the guilt and staine of sinne, by the Bloud and Spirit of Christ.

Q. *What followeth upon this?*

r Tit. 3. 5. *A.* r Regeneration, or new birth.

Q. *But doth this inward grace always accompany the outward signe?*

1. Pet. 3. 21. *A.* No, but onely in those s to whom God of his free mercie vouchsafeth it vnto.

Q. *Who are to be admitted to this Sacrament?*

e Act. 10. 46. 47 *A.* All that t in the iudgement of charitie are to be reputed to be within the couenant of grace.

Q. *Who are they?*

u 1. Cor. 7. 14. *A.* 1. All v Infants borne of Christian Parents.

x Act. 8. 37 2. Any x others that are conuerted to the faith of Christ.

Q. *How often is this Sacrament to be received?*

A. Onely once, as a man can bee but once borne.

Q. *But is a man to make no vse of his Baptisme afterwards?*

A. Yes

A. Yes, he is to haue recourse thereunto, as to y a fountaine euer open for sinne and for vncleanenesse, and to remember his couenant made therein. y Zach. 13. 1

Q. *What is the Lords Supper?*

A. It is the other Sacrament of the New Testament, wherby our continuance, nourishment and growth in Christ is sealed vnto vs.

Q. *What is the outward signe in this Sacrament?*

A. a Bread, and Wine, together with the actions of blessing, breaking, distributing, and receiuing, exercised in and about the same. a Mat. 26. 26. 27.

Q. *What is the inward or spirituall thing signified thereby?*

A. b The Body and Bloud of Christ, giuen vs by God, and receiued of vs by faith for the c nourishing of our soules vnto eternall life. b Ibid. c Ioh. 6. 50. 51.

Q. *But is the Body and Bloud of Christ receiued of all that partake of the outward Elements of Bread and Wine in the Sacrament?*

A. No; for though God offer them to all, yet are they receiued of them alone, d that haue the hand of faith to lay hold on them. d Ioh. 6. 39.

Q. *Who are to be admitted to the participation*

pation of this Sacrament?

A. All such as haue been baptized, and are of yeares and iudgement, to discerne the Lords bodie.

Q. *Doe all such receiue benefit thereby?*

A. No, but onely such as are duely fitted and prepared thereunto.

Q. *How ought men to fit and prepare themselues hereunto?*

A. By a serious & examination of them-
1. Cor. 11. 28. selues, whether they bee endued with sauing faith, grounded vpon sound knowledge, and true repentance, seconded with vnfayned loue to God and his children.

Q. *What if a man vpon examination finds not these in himselfe?*

A. He were best forbeare vntill he finde them in some measure, at least a sincere & earnest desire after them, which is the beginning of them.

Q. *What if a man doe Receiue though hee finde no such thing?*

A. He is an vnworthy Receiuer, where-
1. Cor. 11. 27. 29. by hee becomes guiltie of the Bodie and Blood of Christ, and so eateth and drinketh iudgement to himselfe.

Q. *If a man doe finde these in some measure, is he to take no further care?*

A. Yes, in the verie act of receiuing, he

he is withall reuerence, deuoute affection, and thankefulneſſe to g remember Chriſts death, and to ſtirre vp his faith, that he may apply the ſame to himſelfe, to the comfort and refreſhing of his ſoule. g 1. Cor. 11. 26

Q. *What is he to doe when he hath receiued?*

A. Hee is to h bleſſe God for his refreſhing, and to endeauour in the ſtrength thereof to walke more cheerefully and ſteadily in the good wayes of God, growing in grace, and abounding more and more in well-doing. h Mat. 26. 30

Q. *What are we to doe more for the furthering of this?*

A. Wee are to i watch continually, and euer and anon to call our ſelues to an account how we doe goe on. i Mat. 26. 41

Q. *May a man by this meanes be kept from falling into ſinne?*

A. No, when hee hath done his beſt, hee ſhall ſtill k fayle, and fall many wayes. k Iam. 3. 2.

Q. *What benefite hath a man then by taking all this paines?*

A. By this meanes he ſhall keep himſelfe from thoſe l groſſe failings, that others are ſubiect vnto, and ſtill retaine m the peace of a good conſcience. l Pſal. 19. 13 & 119. 133. m Ph. 4. 7.

Q. *But is not this peace ſubiect to interruption?*

A. Yes, through our careleſneſſe, or when

when God leaues vs to our selues, to hu-
ble vs.

Q. What are we to doe in such a case?

A. Wee must renew our couenant wi-
God by the [n] renewed acts of repentan-
and faith in Christ Iesus.

n Reu. 2. 5. Ier. 31. 18. 19

Q. What will follow hereupon?

A. Wee shall be [o] kept by the migh-
power of God through faith vnto sal-
tion.

o 1. Pet. 1. 5.

FINIS.